

American Presbyterian.

THURSDAY, SEPTEMBER 28, 1865.

ACKNOWLEDGMENT.—"For Committee of Home Missions," Union Springs Presbyterian Church, New York, \$35 93.

AGENTS WANTED.—Agents to canvass for this paper in different sections of the Church are wanted. Especially for this city and vicinity; one for central and western New York, and one for the West and Northwest. Address: AMERICAN PRESBYTERIAN, 1334 Chestnut Street, Philadelphia.

NEW PREMIUMS.—For two new subscribers, paying full rates in advance, the new Life of John Brainerd, elegantly bound and gilt and postage prepaid. For three new subscribers: Life of John Brainerd and Zulu Land, postage extra.

For thirty-five new subscribers paying full rates in advance, or four clubs of ten each, a FIFTY-FIVE DOLLAR SEWING MACHINE, of Grover & Baker's make.

SABBATH-SCHOOL CERTIFICATE.—We have received from Messrs. J. C. Garrigue & Co., a handsome certificate for Sabbath scholars. It would be a very acceptable gift from a teacher to a scholar.

BEAUTIFUL MEMORIAL.—The Lincoln Monument Association has procured a very beautiful steel engraved certificate to be given to contributors to the fund. It contains a handsome portrait of Mr. Lincoln and is in the highest style of the art.

THE ANNIVERSARY OF THE SABBATH-SCHOOL AT WAGNER INSTITUTE.—Our readers will not overlook the anniversary exercises to be held at Wagner Institute on Saturday afternoon next. The exercises will commence at half past three o'clock; access to the building by the Fifteenth Street-cars. For further particulars see notice in the advertising columns.

SPIRITUALIZING ECCLESIASTICAL MEETINGS.—A communication on this subject on our correspondence page, we hope will attract the attention of those for whom it is intended. Its tone is earnest and devout, and its perusal will do much to prepare ministers and elders for discharging this part of their duties, often so dry and perfunctory, in a profitable mode to themselves and the churches with which they meet.

RELIGIOUS BODIES IN VIRGINIA.—The Philadelphia Inquirer of last Saturday has a letter from its special correspondent in Richmond, under date of September 21, which says:—"The Richmond (East Hanover) Presbyterian, in its session to-day, gave evidence that the day of pro-slavery fanaticism in Virginia, if not closed, has reached its sunset. Both in its action and its deliberations, the Presbytery showed a liberality of feeling toward the freedmen and a truer conception of their status than could have been expected. The action of the body was confined entirely to a determination to extend to them all possible religious and educational facilities; but the remarks of Rev. Dr. Hoge, and others, also incited a spirit of justice in secular dealings with the colored race that can be accepted as a strong evidence that this difficult problem is fast solving itself."

The inferences as to the temper of the body toward slavery, are the writer's own; and, if correct, the demonstrations will not be long in making their appearance. The Virginia Episcopal Convention was also in session last week, presided over by Bishop Johns who earnestly recommended a direct return to the Church in the United States, without reference to the action of any other Southern diocese. The recommendation did not prevail, but was responded to by the following resolutions, almost unanimously adopted:—"That the Christian and conciliatory course of our respected diocese, in his correspondence with the presiding Bishop and other members of the Protestant Episcopal Church of the United States, touching a reunion with the general Convention of said Church, meets our cordial approbation."

"That this Council appreciates and affectionately responds to every sentiment of fraternal regard which has been manifested in the correspondence referred to."

"That this Council is of opinion that the objects which all the parties interested may be presumed most to desire will best be accomplished by referring the subject to the next general Council."

The adoption of the above was followed by the election of clerical and lay delegates to this Council, which meets at Mobile in November.

SAD, SO FAR AS TRUE.—An eastern correspondent thus writes to the National Baptist, of things within the scope of his observation:—"One hears now-a-days a sort of market value applied to the ministry, and it is very humiliating. Churches talk very glibly of calling a thousand dollar man or a fifteen hundred dollar man, as the case may be, as if the preachers of the Gospel were ticketed and ready to be bought at the prices affixed. Poor societies are sometimes found in sudden competition for a prime pulpit article at a considerably high figure. We do not despair of yet seeing ministers quoted in the weekly price current according to some market-standard, with beaves, calves and sheep. But alas, while piety used to add a trifle to the value of a negro on the block, it is a small account in the purchase of a pastor. Smart is the market word."

THE PHILADELPHIA THIRD PRESBYTERY meets at Pottsville Tuesday, October 3d. The passenger trains of the Reading Railroad leave Broad and Calowhill Streets at 8 A. M., and 3.30 P. M., reaching Pottsville at 12.25 and 7.45 P. M. Clergymen residing at Philadelphia, and on the line of the road, can obtain at the Reading Railroad office, Fourth Street below Walnut, (No. 227 S. 4th St.) a card which will entitle them to half-fare tickets of the road. There has been no meeting of Presbytery in the First Church of Pottsville for about twenty years. The members of the Presbytery have had almost no opportunity of knowing, from actual observation, that such a church existed, and to the church itself the Presbytery has long had a very mythical existence. Any feeling of neglect which has risen in the people's minds will be most speedily and effectually allayed by a full attendance of the members of Presbytery.

MR. LINCOLN ON NEGRO SUFFRAGE.—Another letter from this more than ever to be lamented Statesman, has just appeared in a Southern paper, endorsing the right of the freedmen to the ballot which right, he says, they have demonstrated in blood, in assisting to save the life of the republic on the battle-field and "which is but the humane protection of its flag they have so fearlessly defended."

HIGH AND LOW CHURCH.—FURTHER DEVELOPMENTS.—Rev. S. H. Tyng, Jr., having invited Rev. Dr. Storrs, (Congregationalist) of Brooklyn to occupy his pulpit, the invitation was accepted, and Dr. Storrs preached for Mr. Tyng on last Sabbath week. Dr. Tyng, the father of the rector, the rector himself, and Rev. H. W. Beecher were among the audience. The Church Journal, understood to be the mouthpiece of the Bishop of New York, in its subsequent issue, declared that this act could no more be overlooked than the firing on Fort Sumpter, or words to that effect.

A CORRECTION.—The Christian Instructor says:—"Our worthy cotemporary of the AMERICAN PRESBYTERIAN says the United Presbyterians are about to build a fine chapel edifice in San Francisco, California. Under the labors about to be commenced by our excellent missionary brother who will shortly leave for that field, we fondly hope such a work will ere long be attempted, but we regret to say the statement is entirely incorrect at present. It should be the Central, instead of the United Presbyterian." The "excellent missionary brother" here mentioned, is Rev. Dr. J. T. Cooper, of this city, a brother to whose loss Philadelphia would reconcile itself by the consideration of the high importance of the work which calls him away from us.

A SHARP-SIGHTED DISTINCTION.—The Franklin Presbytery, at its late meeting, in reply to the overture:—"Is it right and proper for a minister of the Gospel, or for members of our churches, to engage in games of chance, such as backgammon, cards, or even chess?" says:—"In reference to the minister of the Gospel, unqualifiedly, No. In reference to members of our churches, that though it may be difficult to draw a distinction between what is sinful in a minister, and what is sinful in a private member of church; and though we would be slow to pronounce occasional indulgence in such games by way of amusement, a crime; yet, it is the duty of all our members to remember the injunction of the apostle, 'to avoid even the appearance of evil.' Decidedly 'difficult,' we should say, to draw a distinction between what is sinful in a minister, and what is sinful in a private member of the church."

FENIANISM COMING TO A HEAD.—The Universe of this city, last week called the Irish Catholics for their illiberal enterprise as follows:—"Rebellion in Ireland. By the Iman steamer, City of Boston, which arrived at New York on Sunday, we learn that hot work has virtually commenced in Ireland. The Lord Lieutenant has proclaimed Limerick, Cork, Tipperary and Kerry; and Clare, Kilkenny, Wexford, Wicklow, Kildare and Waterford, are ablaze with revolution. Who will cry out against Irish rebellion now? Are there any in our midst who will not do all in their power to bring this rebellion to a glorious end? The Irish in America—the exiled, expatriated English hunted Irish in America, what will they do now? Before a week, the most stifling eyes will have transpired. May the blessing of God go in full with our brave countrymen into this battle!"

NOTHING NEW.—An English paper, referring to the religious liberalism of the day as a mere relishing of old forms of skepticism, says:—"We have seen strange things in our day, but there is not an oddity or an extravagance of modern free thought that may not be capped by another, as odd in the ages that were. Visere heretici ante Olensonem. There have been bishops as broad, from Paul of Samosata to Rundell of Cork. There have been missionaries who have fouled their own nest, from the Abbe Dubois, of Indian memory, down to Francis William Newman, whose phases of faith began on a journey to Babylon and have ended in Babel. The Bishop of Natal is only thus a prodigy to those who are unregard in history, and unwise enough to say that the things which now happen never happened before."

GOOD MEN TAKEN.

By the telegraph from Boston we have the brief statements that the Rev. Edward M. Dodd and the Rev. Homer B. Morgan have fallen at their posts of labor, the former by Cholera and the latter by typhus fever. Thus have two of our devoted missionaries in Asiatic Turkey been taken from us and from the work that so sorely needs them. With pain we chronicle the event, and yet with trust in the God of Missions who doeth all things well.

Two good men, true men, earnest and devout, have gone from their earthly conflict to the triumphant Host above. Where are the young men who will fill their places?

Mr. Dodd was from Bloomfield, N. J., and a member of the Presbytery of Newark. Mr. Morgan was from Watertown, N. Y., and a member of Watertown Presbytery. The former was educated at Princeton College and Union Theological Seminary; the latter at Hamilton College and Union and Auburn Seminaries. In Union Seminary they were fellow students, as afterwards they were fellow laborers, and now are partners in death.

It was my privilege there to be very intimately associated with Mr. Dodd, as a classmate and dear friend. Mr. Morgan was in a lower class. Mr. Dodd was distinguished for his earnest and cheerful piety and for zeal in the very marked religious and missionary revival, which pervaded the Seminary for two or three years, and sent a devoted company of men to our missions in China, India, Persia, Turkey, Africa, and the Sandwich Islands, and also qualified for more earnest labor for the Master many who remained in America. Warm, impulsive, pure minded, full of the assurance of faith, yet with humble view of his own attainments, Mr. Dodd was one of the most useful men in the Seminary. With good but not striking talents, his sincerity, faith, and zeal gave him influence for good. There was no fluctuation in his piety; he was always an earnest, single-eyed follower of Christ. He was entirely free from gloom; and why should he be gloomy with the hope of life here for Christ and hereafter with Christ?

During the long summer vacation of 1846 it was my privilege to be his companion in a mission as co-purveyors of the American Tract Society in Wayne county, Pennsylvania. Here, as we toiled up and down the rugged hills, visiting and praying with the scattered and often ignorant people of this region, and distributing good books, I had an opportunity to see his earnestness and godliness. He was always ready for his work. His name is still remembered there with affection and respect. The next vacation, in 1847, we were again collaborators in Chataouque and Catawagus counties, New York, seeking to awaken an interest in Foreign Missions, and here his zeal was as apparent as in his colportage.

In January, 1849, he sailed with his wife for Smyrna, and thence went with Mr. Maynard to open a mission among the Jews of Salonica, the ancient Thessalonica where Paul preached and was persecuted. But in September, Mr. Maynard died. Mr. Parsons, another classmate, sent to the same mission, was attacked with severe illness and so was Mr. Dodd. Mr. Morgan, who joined the mission in February, 1852, lost his wife by typhus fever the same year.

It was evident that the climate was most unwholesome, and as other fields called for laborers, the surviving missionaries were transferred to Smyrna. Mr. Parsons subsequently was sent to Broosa, where his labors among the Armenians have been greatly blessed. Mr. Morgan, who had married Mrs. Stephen, of the Armenian Mission, in January, 1856, commenced a mission at Antioch; where the disciples were first called Christians, and their faithful labors until his death. Mr. Dodd's health was so much broken as to compel a sojourn in America, but in September, 1855, he was again in Smyrna at his loved work, and latterly was transferred to Marsovan, in Asia Minor, the seat of a training school for native evangelists and pastors. There, as we suppose, he has been cut down by the disease that has ravaged the shores of the Eastern Mediterranean.

INGRAM COBBIN'S ILLUSTRATED DOMESTIC BIBLE.

We are glad to have an opportunity to speak of the merits of this work and to contribute our part in introducing to you a valuable help in the maintenance of an intelligent, Scriptural, family piety as this edition of the Bible affords.

The editor is well known in England, and in the East of our own country, for his efforts in this branch of Christian effort, having sent forth five other Commentaries of different sorts, two being for the young. The plan of the present work is to combine and condense the whole. It embraces: Notes, Reflections, Improved readings thrown into the text, with the old, and increased in brackets, Metrical Form of Poetical Books and Passages; 700 Pictorial Illustrations, not drawn from the imagination, but copied from ancient remains and actual objects; Indications of the chronological order of the subjects, New Headings to the Chapters, and Questions to assist in family reading. Heavy brackets are also used to indicate passages which may be omitted in family reading. The usual marginal references are given, with several finely engraved maps. In the American edition by Case, Lockwood & Co., there are sixteen parvules, for family photographs.

The Commentary is brief, and yet sufficiently full to show the prevailing opinions upon all difficult passages. The whole is in fair type and in a remarkably moderate compass, forming quite an achievement in typography. Agents are about visiting the families in this part of the country to dispose of the work.

PRESBYTERIANISM IN ENGLAND.

Presbyterianism is still making progress in England. We seldom open a number of the Weekly Review without finding pleasing evidence of zeal, activity and growth in one or other of the two branches now chiefly engaged in the work of Presbyterian Church Extension in that country, the "U. P.'s" and the "E. P.'s," as they are called. On the 18th of August, a pastor was ordained and installed, by the English Presbytery of Newcastle, over the new church in Darlington, Durham, about 95 miles south of Newcastle. The enterprise is less than two years old. Between four and five hundred persons sat down to the social tea-drinking in the evening, when a gown was presented to the pastor Mr. Johnson, who delivered an appropriate address, followed by Rev. Dr. Cumming, of Edinburgh, Rev. Dr. Anderson of Morpeth, and others. Rev. Prof. Smeaton, of the Free Church College, Edinburgh, preached for Mr. Johnson the next Sabbath.

We note also in a previous paper, that Rev. James Pettes of the Free Presbytery of Selkirk, has accepted a call to the English Presbyterian Church of Douglas, Isle of Man.

As to the difficulties in the way of Presbyterianism in London, the following sentences from a trenchant leader in the Weekly Review of Sept. 2d will give some light:

We stumbled one day into another fabric more than the one we usually frequent; the auditors were sparse enough, but we were pleased with the appearance of the man, and settled ourselves down to be happy. Lo! when the sermon began we had speedily to resign the comfortable state to which we had given ourselves up, we had to sit up and collect all our energies to listen and to comprehend—and that was it. It would have been as easy to have read a chapter of Butler. Under a strong sense of duty only did we attempt to listen; and, after all was done, we are not sure that we carried away the chain of elaborate reasoning which the preacher gave us to refresh our souls with. Now here was intellect without sense. What an idea must the man have had of a London audience! How could he live in London and so grossly miscalculate his hearers! Not that necessarily there is an absence of brain in the man of business—far from it; but having tasked his powers to the utmost the week through, is it common to expect that he should be able to give an equal to the effort of which only the professional student is capable? Of course the preacher was a Scotchman. Only a Scotchman would have been so absurd.

Whether, therefore, much intellect be the quality required or not, we must have in the first place something that will be easy to listen to, and, in the second place, something that will take hold. We must have sermons like the wheels of the agricultural locomotive, which being intended for travelling on the smooth turnpike, have spurs to make them big. But for this the wheels would revolve with an idling motion, but being supplied with spikes they catch the surface of the road, and can even climb the hill. And so our sermons must be easy to follow, and there must be something to stick. Your abstract reasoning might as well be spoken in the clouds. Give us plenty of illustrations; we don't object to hard hitting, and even a modest joke won't offend us. But away with your high and dry, elaborate, philosophical, or theological dissertations. Leave your bombast and choice phraseology to the home of the religious periodical, if you can find any that will take hold. Give us common sense, and you will show that you have the intellect which will be admired and appreciated wherever you go; especially in this intensely practical and busy metropolis.

You make your Presbyterian congregations Scotch congregations, and in this way you raise up a wall of separation between you and those about you. It is vain to tell us that Presbyterianism is by no means another name for Caledonianism. That sort of talk is all very fine, but people won't believe you. The consequence is, that you make your congregations class congregations; and as ever the members of a class congregation choose for whom they are intended; refuse to make a class of themselves; and others, of course don't think that they have anything to do with them. This is not a theory, but a matter of fact. Two questions will set the matter at rest, and we will abide by the answer:—How many Scotchmen are there in London, and how many are connected with the Presbyterian Churches? Again, show many other than Scotchmen are to be found in the Presbyterian churches? Seek an answer to these questions, and if you are capable of unprejudiced reasoning, our conclusion will also be yours.

Here is your mistake, then. O ye English Presbyterians, you go seeking after the Scotch, and here is your reward. The newly imported come for a while and gradually drop off, while those who continue make a compliment of their presence, and make themselves scarce on the first decent excuse. Now so and so's wife happens to be an Englishwoman, and she does not like these stiff ways. He himself gradually becoming cooler and cooler, at last disappears altogether. This other gentleman's children have been brought up at a Scotch school, he has learned to love the organ and the prayer-book; they won't come with the father, and by-and-by the father drops off also. A third man has grown considerably wiser since he left the hills; he does not like the ideas and customs of his youth, and he finds a more congenial home in the neighboring chapel. Yet another finds that he will be a person of importance in the Baptist congregation, so he frequents their prayer meetings, and after being duly baptized, becomes the lord-deacon of the concern. Another suspects his custom might be considerably increased by connection with this "interest" and your fine talk about the beauty and glory of Presbyterianism, finds in him a cynical listener.

The Editor gives some homely and wholesome advice, pointing it with facts, as follows:

We know a district where a most able and estimable Presbyterian clergyman labored. Somehow his success was only modest. There were many Scotchmen in the neighborhood, but if you inquired after them, they were in the posts of honor in the Dissenting Chapels round about. However, a new minister came to the Presbyterian Church. We venture not to give such a description of him as would do him credit. It will be sufficient to say that he could preach in a manner which attracted English hearers, and he did attract them, the church began to fill, things looked prosperous, and lo! the Scotchmen began to drop in, and we presume, by this time there is not a Scotchman in a Baptist or Independent Chapel in the neighborhood.

Here then is your cue. So far from courting the Scotchmen, make their ears tingle. Lay yourself out not for them, but for such material as is to be found round about you.

Every family of this character you gain, will be a gain; and when you have surmounted the national difficulty, all other difficulties will vanish. It is just possible that this cap may fit elsewhere than in London—if so, by all means let it be put on.

FROM OUR CORRESPONDING EDITOR.

GENERAL ASSOCIATION OF NEW YORK.

This body convened in annual session in the Congregational Church of Oswego, on Tuesday, 14th instant. Rev. Dr. Badger, of New York, was elected Moderator, and Rev. W. Gladden and Rev. E. D. Chapman, Scribes. The Association sermon was preached in the evening by Rev. J. M. Holmes, of Jersey City. It was a spiritual and profitable discourse, but lacked something of the fire and interest which, from some of his platform efforts, we had expected from the speaker. He is a good and able man, and has been a successful pastor—we do not wonder his people love him—but he shines most where he can freely use his marked powers of wit and sarcasm.

One of the most interesting questions before the Association was the subject of temperance, introduced in the form of a report of a committee appointed last year, of which Secretary Marsh, of New York, was chairman. Dr. Marsh, of course, brought in a report in accordance with his own views, pledging the Association to the ordinary doctrine of legal prohibition; to which Rev. Leonard W. Bacon, of Brooklyn, took exceptions, and moved an amendment, in accordance with the Baconian doctrine recently propounded in the Independent, claiming that the friends of temperance are not agreed as to the doctrine of prohibition. The amendment of the preamble, in which these matters were involved, prevailed, and the report was somewhat modified, so as not to commit the association to prohibition. Some hold with Dr. Marsh, and some with Dr. Bacon in the present discussion.

Early in the meeting Rev. L. W. Bacon also called the attention of the Association to a manuscript Hymn and Tune Book, just ready for the press, intended to be the best one yet presented to the churches. The Association appointed a committee to examine and report upon its merits.

The Association had up the subject of ministerial education, and with a view to take care of their own, and to encourage young men to enter the ministry, they organized an Education Society for the State, auxiliary to the American Education Society, at Boston. Deacon Samuel Holmes, of New York, was made President; A. S. Hatch, of New York, Treasurer; Rev. Dr. Holbrook, of Homer, Secretary; with Vice-Presidents, and a Board of Directors embracing one from each District Association.

The State Association represents about two hundred churches, including a few in New Jersey. About one hundred delegates were in attendance. The meeting was a spirited and interesting one, great harmony prevailing throughout. Wednesday afternoon was devoted to the administration of the Lord's Supper—sermon by Rev. Thomas Wicks, D.D., of Maritta, Ohio. In the evening a very interesting meeting, for addresses upon various causes of benevolence, was held. Rev. L. S. Hobart and Dr. Badger spoke for Home Missions; Rev. M. E. Scriby, of New York, made a truly eloquent address for the freedmen; Rev. C. P. Bush was heard for Foreign Missions; and Rev. C. A. Frissell in behalf of the American Tract Society, of Boston.

Next year the Association is to meet in Warsaw—Rev. Dr. Storrs, of Brooklyn, to be the preacher; and Rev. T. H. Rouse, of Jamestown, alternate.

The Association adjourned on Thursday afternoon, after adopting spirited resolutions on the country, favoring universal suffrage; and another set, endorsing very earnestly the action of the Boston Council, and pledging the Association to do all in its power to carry out the measures there adopted. The vote on this subject was taken standing; and was intended to be as earnest and impressive as possible.

THE AMERIE.

It was a great, an almost unpardonable, inadvertence in us, last week, that we did not even mention the name of the pastor at Lima, through whose very courteous and efficient care the Synod were so well provided for. Rev. A. L. Benton, is a most worthy successor of Rev. Dr. Barnard, whom he resembles in many of his finest qualities of head and heart. All the Synod felt under great obligations to him for the excellent arrangements by which the members were so well entertained.

ITHACA.

This is a most delightful place, in which to spend a pleasant day, especially if one can go into the sanctuary, and meet the good people in their religious home.

Since we were last here, some two years ago, our friends of the Presbyterian Church, have built themselves a gem of a Chapel, for Sabbath-school and Lecture-room. It is medium size, perhaps sixty feet long by forty wide, and complete in its arrangements. It has a handsome arched recess at one end, with an ample platform for the Superintendent, Secretary, and Librarian, and room also for the Library. At the other end, on each side of the entrance, there is a Bible class-room, perhaps fifteen feet square, separated from the main building by sliding doors; over these rooms and the entrance, like a singer's gallery, is another room, or rooms for the infant

classes, with sliding glass doors in front of them; so that all, above and below, can be thrown into one audience chamber during the general exercises. The seats are partly circular, neatly cushioned, and furnished with small chairs for the teachers; and so everything is as neat and convenient as can well be imagined. All was done at a cost of about seven thousand dollars. We commend it as a model to those about to build for such purposes.

The venerable William Wisner, D.D., now eighty-four years of age, was at church as usual on the Sabbath, and aided most acceptably in the services of the sanctuary. His health seems perfect, and his mind as clear as ever. He is quietly passing the evening of life among the people of his earlier ministry, greatly respected and blessed by all.

THE CORNELL UNIVERSITY. On Tuesday, the 5th instant, the Governor, Lieutenant Governor, and others clothed with proper authority, were in Ithaca, to determine the site of this new institution of learning. The spot selected is only about half a mile from the very centre of the village, on a beautiful rise of ground, from which the view of the surrounding country is very fine. Here, as a part of his five hundred thousand dollars donation, Mr. Cornell gives two or three hundred acres of land for the University grounds.

It will be remembered that only some three years since this same giving gentleman proposed to found a Free Library for the village of Ithaca. The building for the purpose is now completed, a beautiful edifice, an ornament to the town. It is about one hundred and fifty feet by seventy, built of brick, three stories high; the first story being devoted to offices, from the rent of which the Library is to be constantly replenished. The building and the books in it, we understand, cost Mr. Cornell about one hundred thousand dollars. This is his free gift to the town. To its treasures of knowledge all who will may have access.

And now, we understand, Mr. Cornell is exceedingly anxious to give away some more money. Six hundred and twenty-five thousand given away in the last three years don't satisfy him. He is moving to get the new asylum for the blind, for which provision was made by the last Legislature, located at Ithaca. To this end it is necessary to raise twenty thousand dollars in the place. He heads the subscription paper with five thousand dollars as his share toward this object. That is having money to some purpose. Such munificence is the true riches. Hoarding and grasping is poverty. We wish every village had a Cornell.

PERSONAL.

Rev. Dr. Curtis, of Elmira, has returned from his trip to Europe, and resumed his pastoral labors. His commodious and elegant new church was dedicated, with appropriate services, last Sabbath evening, the pastor preaching the dedication sermon. The sale of pews in this church took place last Monday. There was great competition for the choice of seats, and all the slips were sold at large prices, the highest being bid off at \$1300, by Daniel Pratt, Esq.

Rev. Sanford Richardson, for eleven years missionary of the American Board in Turkey, has just returned, with his family, to this country. He preached last Sabbath in the Presbyterian Church of Corning. He was on his way to Peoria, Illinois, his former home. He has been an energetic and successful missionary, and expects to return in about a year to his field of labor, to occupy the import city of Van.

Rev. J. G. Cochran, another Missionary of the A. B. C. F. M., is also at home on a visit to his native land, and is residing at present, with his family, at Springville, Erie county, N. Y. He has spent many years, an able and successful missionary among the Nestorians of Persia. He returns for the time, in quest of health for himself and family, expecting in due season, if God will, to return to that distant and suffering people.

George Teeple, an esteemed and valuable elder of the Presbyterian Church in Campbelltown, Steuben county, was permitted, with his excellent wife, to celebrate his golden wedding on the 5th instant. The friends and neighbors gathered in goodly numbers to rejoice with the aged couple; and, before leaving, presented the "bride" with a check for nearly a thousand dollars, with which to purchase a home for herself, and husband near the church which they so much love. Rev. Fordice Harrington, the esteemed pastor, expressed the gratitude of the aged couple; and Hon. John McGee, of Watkins, hearing of the happy event, upon his sick bed at home, directed his clerk to draw a check for five hundred dollars, as an expression of his interest in the golden occasion.

C. F. B. ROCHESTER, September 23, 1865.

AN INTERESTING SABBATH-SCHOOL ANNIVERSARY.—The fiftyth anniversary of the Sabbath-school in the Second Presbyterian Church, Newark, New Jersey, (Rev. Dr. J. Few Smith's) was celebrated on the 17th instant. Within the last fourteen years, the period of Dr. Smith's pastorate, no less than one hundred and twenty-five scholars have been admitted to the communion. Of the present number of scholars, sixty are members of the church. It gave last year \$300, and has pledged the same this year for the aid of Sabbath-school missions. It has had but four Superintendents; and not one of the original founders and officers now survives.